3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

On every seventh day after the death, till forty-nine days have elapsed there is chanting, and the women of the family weep. [765] 764

Soon after death there is a ceremony to open the road for the spirit; this is done by chanting and is more or less elaborate according to the family means.

A passport to Hades is also burned and the ashes put in or near the coffin and buried.

Immediately after opening the road a ceremony may be performed called 繞棺 *jao kuan*, to go round the coffin, or 熱血道場 *jé hsüeh Tao ch'ang*, hot blood chapel. The Taoist priest chants the 救苦經 *chiu-k'u ching* save-from-sorrow classic. The ceremony may last from one to three days, according to the means of the family. It is the short way of getting through the funeral ceremonies; the longer will be described later.

Within three days all mourning preparations must be complete. The chief mourners must have white garments, turbans and shoes, with a coarse girdle; sometimes the clothes are of coarse hempen cloth. If a son of the deceased should hold an official position he must vacate office for three years.

The coffin is guarded by sons and grandsons while in the house.

The tablet set up immediately after death, and called 血靈位 *hsüeh-ling wei*, is only temporary. It is removed, and a new one of wood, sometimes gilded, takes its place 設靈位 *shé ling wei*. This is carried to the grave at the funeral, brought back, and kept in the house for three years.

At each family meal food is offered to the spirit, in some families for three years, in others only till the funeral, perhaps during seven or fourteen days. Much depends on the position of the family.

The priestly ceremonies: 道場 *Tao ch'ang*.

Chanting for the emancipation of the soul is done by Taoist priests and lasts for from three to eight days, according to the family means. The first act of the ceremony is to invite water 請水 *ch'ing shui* for the cleansing of the altar. The priests go in a body to the river where they bury paper,

3: Hutson M-5 (no date) 1921 AF16 Southwest China AF16

764 A young child is often rolled in a mat or old garment and buried without ceremony, and new-born babies are often thrown out to be devoured by the dogs.

Buddhist priests' graves may be known by the small pagoda-shaped stone in front.

It is supposed to have been the custom to level all grave mounds at the beginning of a new dynasty, till the Ta Ch'ing dynasty, whose grace extended to love of the bones of the dead 柴及枯骨 *chai chi k'u ku.* At the present time much land is occupied by the dead which is greatly needed for the use of the living.

766 Sometimes the astrologer says the deceased has done something which will shortly cause another death in the family 犯重喪 *fan ch'ung sang.* Then a coffin is prepared and funeral rites gone through for some imaginary person or perhaps for a known sick person, and the empty coffin is buried. It is hoped this will deceive the demons and prevent the second death.

The Cantonese in Ssŭch'uan often remove the bones of their dead to another place. A grandparent's bones are inurned and kept on the family altar, in some cases being counted and strung together on wire or cord.

The aborigines find out from the astrologer how a body should be disposed of, whether by hanging out for the birds to devour 天葬 *t'ien tsang,* by throwing to the beasts of the field 地葬 *ti tsang,* by cremation 火葬 *huo tsang,* or by throwing into the river 水葬 *shui tsang.*

765 *National mourning* 國服 *kuo fu.* On the death of an emperor of the Ch'ing dynasty men went unshaved for a hundred days; and no red buttons might be worn on the hat; if the New Year came in this period no red scrolls were pasted on the doorposts, etc., but white or blue scrolls might be put up in sign of mourning. Women did not wear their ornaments, and marriages and theatricals were deferred till the hundred days were over.

During the first three days all officials sat for a certain time on straw in the temple, while no public business was attended to, except urgent cases of life and death.